God's Covenant

DISPLAYED,

BY

John Alexander

A

CONVERTED JEW.

WITH

A Proœmial Diſcourſe

OF THE

REASONS

OF HIS

CONVERSION.

שמות ג. אהיה שלחני אלכם

LONDON,

Printed for *Walter Kettilby*, at the *Biſhop's Head* in St. *Paul's Church-Yard*, 1689.

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1838: 15

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TO THE
Right Honourable
Sir JOHN MAYNARD,
Chief Lord Commissioner for the Great Seal of *England*.

My Lord,

THis Book doth humbly present it self to your Honour, as the First-fruits of my proficiency in Christ, in a dress low and humble, beseeming the Author.

Let others bring into the Tabernacle (to borrow Hierom's words, Prol. in lib. Reg.) what they are able: some, Gold, Silver, and Gems; others, fine Silks, Purple, Scarlet and Jacynth: 'tis well

with us, if we can afford Skins and Hair of Goats.

However under this Veil is contained something of the hidden Wisdom amongst the perfect, giving an insight to the Mystery of the Crucified JESUS. *As such, be pleased to accept of it, in token of sincere gratitude, upon the score of so many benefits, due to your Name, by,*

My Lord,

Your Lordship's

most dutiful and

most humble Servant,

John Alexander.

God's Covenant
DISPLAYED,
WITH
A Procemial Discourse
ABOUT
The Manner and Reasons of the Author's Conversion from Judaism to Christianity.

'TIS not less certain, That every Mortal strives to attain Happiness; than morally known, That notwithstanding the different Sentiments about the intrinsick nature, all reasonable Creatures agree in the pursuit thereof. To wish well to ones self, is congenite to in so much, that *Baseness* it self is not cherished by the wicked, unless under a notion of some *good*. And though perhaps our *Intellect* cannot be inveagled so far, as to deem a thing *Moral*, which is contrary to it; yet our blind *Will*, upon a surmise of its being pleasant or advantagious, embraces it, for *good*, under such or the like circumstances.

And if this *Appetite* be promiscuously found in reasonable Souls; it must doubtless, with an overplus, display it self in such, who being from their Youth educated above the vulgar sort, by aid of their cultivation [illegible] *means* to reduce into a critick search of a point, on which dependeth *Eternity*; thereby to secure their Souls from all imminent danger, and to make it a Candidate of the desired Beatitude: due *means*, in this, as in all other cases, proving often *Motives* for taking in hand, what otherwise would lie dormant.

Therefore since my Parents (Jews by Birth) were willing to bestow cost and charges on my breeding, after their way; and the sedulity of my Teachers, had brought me to the perfect view of their Doctrine and Traditions: 'twas no wonder, that being in some measure accomplisht, I used those *means* I had, in finding out that object, wherein our chief and only happiness doth reside. And though I was formerly perswaded, that this object was GOD; yet seeing that he was sought for in divers *ways* and *manners*, my Mind could not be at rest, until I had search'd for the *best*. Thus, our Mind is of so infinite and restless an apprehension, that after it hath attained the fruition of what constantly relisheth our fancy, it is yet still competent of more; in so much, that as the object never wants fresh glances of admiration, so our Mind is never destitute of an eagerness for comprehending and possessing of whatever is admirable in it.

And there being three chief *means* now extant in the World, which, as by so many lines, seem to tend to the same Center; namely, the Jewish, the Christian, and the Mahumetan perswasion, I consequently presumed to dive into their several Truths and advantages.

What the *Chair of Moses* could afford, therewith I was sufficiently acquainted, and indeed thought my self to be in possession of Truth; whether by prejudice, or that the two abovementioned professions themselves did acknowledge God to be our Lawgiver. In the *Mahumetan* Religion, I could find nothing of sense or reason, and Authority as little as both, except wherein they agree in the Mosaick and Moral Law. Especially, I did want amongst them, the fulfilling of Promises, the chiefest Faith and Hope of *Israel*. Thus looking back to the *Christians*, where I perceived the fulfilling of Promises pretended (as I then thought) the assertion of a Messiah come, the Covenant urged, the holy Canon of Scripture received; considering also their Doctrine, Sobriety of Life, and skill in all sort of Languages and Learning; I was perswaded into a better belief of them than before. My way therefore was first to compare Doctrine with Doctrine, Predictions with Events, and the nature of Promises with their being accomplished; and then, to make my Applications (though hidden, for fear of the Jews) to some Divines, by their assistance to be better informed in the concern of my Souls Salvation.

After sundry Conferences and Debates, over-ruled by reason and evidence of Arguments by the cooperating Grace of GOD, I at last did yield to Christian Truths, and concluded within me, that their *Way* (waving the deplorable animosities, which after a like manner I found to have been amongst the Jews of old) was the surest *means*, in order to the obtaining of a blessed End; in consideration, that GOD cannot be enjoyed as an end of our Happiness, unless by what he is pleased to prescribe in his several Dispensations.

1. Whereupon in the *first* place, I considered the Promises of GOD concerning the King *MESSIAS* (by whom only we hope to be saved, *Psal.* 2. 12.) his coming into the World. And here that notable passage of *Gen.* 49. 10. presented it self, in the very Front; לא יסור שבט מיהודה ומחקק מבין רגליו עד כי יבא שילה ולו יקהת עמים *The Rod* (or *Scepter*) *shall not depart from Juda, nor the Lawgiver from between his feet, until Shiloh come; and to him shall the obedience of the people be.* And pray, let any unbyassed Jew answer me (they all agreeing that by this *Shiloh*, is to be understood the Messiah) When this *Rod* or *Scepter* (because שבט signifieth both: and custom declares it to be so, by the diversity of imperial Ensigns; as the Scepter of *Ahasuerus* and the Roman *fasces*, Rods) departed from *Juda* (κατ' ἐξοχὴν so called, and then reduced to two Tribes and a half) together with the Lawgiver, if not at the coming of *Jesus* of *Nazareth*? For *Herod* the Tetrarch of *Galilee*, was a Gentile, and the Roman *Eagle* (the Ensign of that Nation) had spread its Wings over all *Judea*, according to the threatning Prediction, *Deut.* 28. 49. (in case of disobedience.) The LORD shall bring a Nation against thee from far, from the end of the Earth, flying, כאשר as an *Eagle*, a Nation whose Tongue thou shalt not understand; thereby meaning the Romans (for the Jews understood Syriack and Chaldaick, and likewise Hebrew, as in the case of *Rabsheka*) who both over-ruled, and utterly overthrew them, in such a manner, that *Josephus* their Chronologer, can scarcely touch any notable passage in his *History*, particularly in reference to *Jerusalem*'s destruction, the Metropolis of the Land, and the Seat of the King and the Lawgiver, wherein the event should not be answerable to the Prediction, from *v.* 49. to 57. All

which,

which, although it did happen after Christ's Ascension; yet the fooling of the Romans in *Canaan* before it, and the Jews being deprived of a formal Scepter (though a material one is said to have hung in the Sanhedrim) was an antecedent to this Catastrophe. The consideration whereof did extort from a Jewish Rabbi (as I remember I have read it) this Confession; that either GOD for their sins did retard the coming of the King Messiah, or else, if he was come, there could be none else but this *Jesus* of *Nazareth*, in whom Christians believed. Moreover, 'tis worthy any Man's curious observation, when it is said; *That to him shall be the obedience of the people*; as *viz.* in opposition to *Juda*, who swayd his Scepter over a National people, whereas *Shiloh* was to do it over the Universe, which our *Poland* Translation seems to have aimed at, when it renders these words, by, *iemu bedzie oddane posłuszeństwo narodow*, i. e. to him shall be NB. *delivered* the obedience of Nations; as if it were by succeeding to his bodily Ancestors (for it is evident, that our Lord sprang out of *Juda*, *Hebr.* 7. 14.) in the Throne which was to be of larger extent than theirs. The *English* Bible hath it, *to him shall be the gathering of the people*; I believe, following *Rabbi Salomon*, who makes the *Radix* of יקהת, to be not יקה but קוה, which also is emphatick and significant; for as all Christians do obey the *LORD JESUS*, so all the Churches over the Universe are gathered unto him as their spiritual Prince, who rules over them with a more or less influence of grace, until the fullness of all. The Jewish exception against this place, in taking שבט for a Rod of punishment, is easily evinced, by the adjoining words; *the Lawgiver from between his feet*, they having no Lawgiver at present.

In

In the *next* place, offer'd it self, that of *Daniel* cap. 9. where that the Prophet foretells the time of Messiah his entring into the World, the Rabbies do universally allow. Now there we find the restriction of time, from the Prophecy to the fulfilling of it, tied to שבעים שבועים *seventy Weeks*: which being to be understood propheticall, denote seventy שבועים Weeks of Years, that is, *seventy time seven*. Making therefore a deduction from the Captivity of *Babylon*, to the destruction of the Temple, we shall find exactly 70 Weeks of Years: The Captivity lasted 70 Years, and the second Temple 420, which added, makes 490. So, that this Prophecy is an invincible Argument, for the Messiah being come about the time, unless we are willing to argue the Spirit of God to be false. Now, did not *Jesus of Nazareth* come about that time? whom, if the Jews are not willing to acknowledge for the foretold Messiah, let them produce another. And though there might be, (as there are) some wranglings about the punctilioes of time; yet that must prove a sorry shift; The question being not, whether the promised Seed should not appear *about* such a time, but whether it should come *after* the expiration of it: or, after the *Desolator* coming with his abominable Army (even at the consummation of the determined time) *had* poured out desolation upon them that were to be desolated? *Dan.* 9. 27.

And this leads me to the *third* consideration of *Haggai* 2. 7. where the LORD promiseth, that in the [illegible] *last Temple* should appear the desire *of all Nations* (to be ruled over, *Gen.* 49.) which the Rabbies themselves expound of the Messiah, comparing it with the other place, *The Lord will appear in his Temple*, Mal. 3. 1. whereby the glory of this last

should

should by many degrees surmount that of *Salomon's*. And indeed, if we consider, how that besides the inferiority of the structure of this, in comparison to the magnificence and stupendous riches of the former, there were wanting *Urim* and *Thummim*, the Ark, the Tables of the Law, the Manna, the Rod of *Aaron*, the Fire from Heaven, immediate Revelation, overshadowing of the Cloud of Majesty, *&c.* what other reason is there to think, or to believe, that this last Temple should exceed in glory the first, unless the appearance of him in it, who is the LORD of Silver, of Gold, of all Riches, and the Universe; even of Messias the King? And in that appeared *Jesus of Nazareth*, the supposed then, and now deservedly believed Messiah; after whose rejection, desolation came upon the place, without any hopes of its being rebuilt again, at least for former uses (though *Julian* the Apostate boldly ventured it) since that Vision and Prophecy were to be seal'd up (that is, never to appear again) *v.* 24. and Sacrifice with oblation to cease, *v.* 27. instead whereof, everlasting righteousness was to be installed.

Then I went to the place of the promised Messias, his Nativity, which is clearly expressed in *Micah* 5. 2. *But thou Bethlehem Ephratah, though thou be amongst the least of the thousands of Judah, yet out of thee shall come forth unto me* מוֹשֵׁל בְּיִשְׂרָאֵל that is, *to be the* RULER *in Israel: whose goings forth have been from old, from everlasting.* By this מוֹשֵׁל Moshel, the Jews of old understood none but Messias, in so much, that when *Herod* did hear the promised King of the Jews was born, and presently being inquisitive where the place of his Birth should be, for resolution, had this very same saying, quoted by the chief Priests and Scribes of the people, as is to be seen in *Mat.* 2. 1, —6.

But

But now 'tis notoriously known, that that *Bethlehem* of *Ephratah*, at which the Prophet divinely inspired did then point, doth now lie in dust and ashes; so that it must of necessity follow, the Promise was fulfilled, when that place was as yet in being, else the Prediction was a Fable. We do read indeed, that *Hierom*, the old Father of the Christian Church, had once his Station at *Bethlehem* (which the Jews do urge) but, besides that the name was only left and the Town quite demolished, as this same Father doth acknowledge, when he tells us of some small Cottages there erected; 'tis for certain, that now, there is neither sign nor resemblance, no nor the name of the City left; the *Saracens*, or rather *Hagarens*, having laid it in ashes; and yet the *Ruler*, or the *Governour*, was to be born there. They have another shift to except against this place, *viz.* That by משל is here not to be understood a *Ruler*, but a *Parable*, or a *Byword*. Which to be a wretched elusion, the context evinces; since that, he who is here called *Mosbel*, was to *stand*, and to *feed* in the strength of the LORD, in the majesty of the LORD his GOD, and was to be great unto the ends of the Earth, *v.* 4. which can by no means be attributed to a *Parable*, that being an *accident*. Not to say, that their Forefathers the LXX. interpret it so as we do, and as it ought, by ἡγούμενον, a *Governour*, or a *Ruler*; and accordingly *Matthew* in the forequoted place, *Matth.* 2.

III. Thus being satisfied about the time and place of *Messiah* his coming, I next considered the manner; and knowing what Christians did aver in that point, I presumed to look back to the Prophecies. Here I might have a large Field to expatiate into, and not unpleasant to the Reader; yet not intending this *Proem* for a Treatise, and hastening to the displaying

of

of the Covenant (though that also will be compendious.) I shall only touch the chief passages, interwoven with suitable observations thereunto.

'Tis therefore to be noted, that it is a Maxim amongst the Jews, That every Promise of GOD ought to be considered as it was pronounced at first, without further additions or limitations following in process of time; these having a collateral tendency to the same *end*, which yet must take effect in that same simplicity, as it hath been held forth in the first Promise.

But it is agreed on all sides, that *Gen.* 3. 15. after the fall of *Adam*, the Messiah was promised in these words; *I will put an enmity between thee and the Woman, and between thy Seed and her Seed: it shall bruise thy head, and thou shalt bruise his heel.* Now these do represent him to us as a seed of a Woman, there being no mention made of a *Man*. And this was the first promise made of a *Womans Seed* before she *had known Man*, *Gen.* 4. 1. Which, though it was reiterated to *Abram*, who thereupon was call'd *Abraham*, and *Sarai*, *Sarah*, the ה (as the Cabalists tell us) being taken out of the *Tetragrammaton*, and added to both their names, as well for confirming God's Covenant, as to shew, they were equal sharers in the benefit and conveyance of the promise, *Gen.* 17. 5, --- 16. (upon which the inspired Apostle comments most significantly, *Gal.* 3. 15, *&c.*) though likewise this *Seed* be called the Rod out of the stem of *Jesse*, *Esay* 11. 12. yet they were only as so many Channels, from which should at last issue forth a *Woman* to compleat the promise of the Seed: or as so many holy Predecessors of that *Virgin*, which was to conceive and bear a Son, whose name should be עמנואל *Immanuel*, *Esay* 7. 14. pursuant to the promise made in Paradise, then thus, and

ever smut after. This manner of Messias his Birth, is expressed in Jer. 31. 22. *The LORD hath created a new thing in the Earth, a Woman shall compass a Man.* And if we will list to Cabalistical Mysteries (who averr, that on every letter of the holy Word, hang Mountains or Rocks of concealed Mysteries, which being struck at by refined *reason*, as a Hammer, and by *Grace* as a hand, do yield an infinite number of Sparks, tending to the illuminating of our understandings.) We may have a pleasant observation in the passage of *Esay* 9. 7. Where the Messiah, being introduced as if he had appear'd already, is invested with the following Attributes, [illegible] &c. In order to the increase of his Dominion and Peace, whereof there will be no end, he shall sit upon the Throne of *David*, and upon his Kingdom, &c. Where in the word למרבה *Lemarbe*, מ is final, (ם) in the middle, against the nature of Orthography in that Language. The passage is on all sides allowed to be a Prophecy of the Messiah to come: But the reason of this extraordinary placing of מ *final*, is in question. What *Petrus Galatinus* saith concerning it, we will refer the Reader to in his *lib. 4. c. 10. de Arc. Cath. ver.* And as for the *Masorah*, though that be for the reading of this word with an open *Mem* (ם) yet it gives no reason: and a *sphalma* it could not be, for that it doth not prejudice the sense: the continued exemplaries (besides) from the Autograph to this day, retaining the same Character. Let therefore a sober and pious Christian Reader give me leave to explain this מ Cabalistically. In the *first* place, the letter considered numerically, imports 600. Now, from this Prediction, to the coming of Messiah, even the Lord Jesus, are 600 years compleat. And, *from henceforth* (as if the Pro-

phet

phet had reflected upon his mysterious [illegible]) the increase of the Kingdom of Messiah was to be, *i. e.* at the end of 600 years from his prediction, thence, to continue *for ever*; and to spread it self over all *Nations*: (the *increase*) not only over National *Israel*. In the *next* place, this [illegible] may be taken figuratively; denoting, that the promised Child and the Son should be born of a *Virgin* (the Prophet, having in another place deposited the same in express terms) that had not interfer'd with a Man; the [illegible] being close.

From all this, it appears, that the promised Messiah was to be born of a *Virgin*, the truth whereof appear'd in the event, so uncontroulable, that besides the Authority of the Holy Ghost, *Matth.* 2. and all ancient Founders of the Christian Church, some of the *Rabbies* have it upon Record; though not without blasphemous aspersions.

III. Next to this, I search'd into the Nature of the promised Seed; who that he should be a MAN, was certain, but I found him also called GOD, in the holy Writ, especially by the most venerable name יהוה *JEHOVA*, whereon I will at present solely insist, not willing to expatiate in a concern, of it self requiring a Volume, and which, this only instance is able to evince. The Jews call this [illegible] *Schem hamphorash*, a [illegible] a proper and essential name of GOD; if so, then it being attributed to Messiah, he must properly and essentially be GOD. And that the Messiah is called not only the *mighty* GOD, the *everlasting father*, *Esay* 9. 6. whose goings forth are from everlasting, *Micah* 5. 2. but also *Jehova*, is manifest out of *Jer.* 23. 6. And this is the name whereby he shall be called THE LORD (in the Hebrew it is יהוה) OUR RIGHTEOUSNES. On which passage, I find in the Book call'd *Ikkarim Gyat.* [illegible]

 This

This Rabbinical Comment, which may tend to their own conviction [illegible] That is, the Scripture calls the name of Messiah (*Jehova noſtra*) the LORD our Righteousness, because the Mediator is to be GOD, by whose hands we are to obtain Righteousness from God himself, and therefore it calls him by the name.

And by this, and the like names and proprieties, attributed to the Messiah in the Old Testament, I was fully convinced of his Godhead. Thence reflecting upon Christ's Miracles of a meer supernatural Power, I could not but satisfie my self in that point also, that he was the same that was to come.

All this while, admiring the Divine goodness and wisdom, I was invited to glorifie his holy name, for that he was pleased to open my Eyes, and to shew me the true path of Salvation; that being rescued from the power of Satham, I had been admitted to the hope of enjoying him for ever, according to his holy Covenant, under which I now found my self comprehended.

GOD'S COVENANT. And now as for the COVENANTS of GOD, willing shortly to handle the matter, we will in the first place, consider the Notion of the name. In Hebrew it is called ברית from ברה *he hath chosen*, for that persons and conditions are chosen in a *Covenant*, which word, in the English, proceeds from *Convening* or agreeing on such Articles as are liked by them that are upon a Treaty.

Next we will consider the notion of the thing it self. And thus, it is taken (1.) In a *large sence*; when it doth import as much as a *Commandment*; as for example (to pass by other passages for shortness sake)

Josh. 7. 11. *Israel* hath sinned, and they have also transgressed my *Covenant*, which I *commanded* them; for they have taken of the accursed thing, *&c.* and 15. because he hath transgressed the *Covenant* of the LORD: This *Covenant* was nothing but a *Commandment* under a חרם *Jos.* 6. 17, 18. Or it is taken (secondly) in a more strict sense, only for a *promise of* GOD, without any intervening conditions, as for Example, *Gen.* 9. 9. Behold (saying to *Noah*) with you and with your Seed after you, and with every living Creature that is with you, *&c.* I will establish my *Covenant*, &c. Where that by this *Covenant* is understood only a *promise* of GOD, is manifest, not only for that there was no stipulation, neither express nor implicit, but that the benefit thereof extended it self to the very Beasts, without any regard of Souls Immortal. Or *lastly*, it is taken in the *strictest* sense, for the *Covenant* (as it is commonly call'd) *of Grace*, established in the promised Seed, under the *condition* of *Faith* and *Repentance*, as was that, which GOD uttered to *Abraham*, *Gen.* 15. 17. *Gal.* 3. 17.

Thus having shortly explain'd the several acceptions and meaning of the word *Covenant*, my position is, That GOD never entred upon a *Covenant* (as the word is duly to be taken) with Man, but the Covenant of Grace in Christ. So that all other passages, wherein the word *Covenant* is found, do intimate either a *Commandment*, or else a *Promise*, without any stipulation of the parties concern'd; except *that of Sinai*, which, by reason of its ratihabition, changed the Scene of GOD'S purpose and proposal.

There is therefore no Covenant of *Nature*; for that none was made before the Fall, and after it, none could be made. The Transaction, that passed between

tween GOD and *Adam* in *Eden*, *Gen.* 2. was a meer *Sanction* on God's side, whereunto *Adam* was obliged to listen by nature, which as yet uncorrupted, was able to perform what was enjoined. We find indeed a saying in *Hoseæ* 6. 7. They have transgressed the *Covenant* כאדם as *Adam*. But, if *Adam* should here be taken for the Protoplast, ברית Covenant, must be taken in a large sense for a *Commandment*: However, 'tis agreed upon by the learned and skilled in the Hebrew, that *Adam* is taken here for a noun common, that is for every Mortal, according to several Translations, in particular the English; But they, *like Men*, have transgressed my *Covenant*: The *Poland* translation (that of my native soil) takes the word adjectively, for *human*, they have transgressed my *Covenant*, as a human, or as a *Man's* Covenant, not as if it had been of Divine Authority; wherein בגדו they have dealt *disloyally against me*. To these and the like interpretations (which are not against the Analogy of Faith.) I will add one, which I deem the most grammatical and significant, ויהם כאדם עברו ברית And they, as *one Man*, transgressed the Covenant. That is, they were so unanimous to break the LORD'S *Institution and Will*, that in the prosecuting of their sinful and rebellious Enterprize, all of them were as *one Man* כאדם. Thus the doubt being clear'd, and we having shewed that *Adam* is here taken appellatively, I proceed.

If there had been any *Covenant* of Nature, the Heathens had been under some *Covenant*, for that such like conditions, as this Covenant might have had, (if ever it could have been) were written in their hearts, *Rom.* 2. 15. yet the Apostle calls them strangers from the Covenants of Promise, *Eph.* 2. 12. From the *Covenants* in the plural, as pointing at that which was

uttered

uttered to *Abraham*, and, that of *Sinai* grounded by the rash ratifying of the Jews in some measure, upon the *Law of Nature* (though not with a disannulling of the *promise*) the like whereof we never read to have been done by the Heathens.

Which leads us to another consideration, about the impossibility of such a *Covenant* as that of Nature; for that, neither the Justice of God will permit, that such conditions as the Law of Nature containeth, should in a Covenanting way; be proposed to Man, after the fall of the first; nor is Man able to perform them: and Grace without Christ, hath nothing to do in meer naturals: yea, though general Grace may extend it self to the Heathens, yet, neither that (speaking strictly) can be admitted to the retinue of a Covenant of Nature, standing on the bottom of self-possibility.

At last, since whereever an Arithmetical proportion is observed, betwixt the transacting parties that *are unequal*, there can be no *Covenant*; and, if there could, such a commensuration cannot be expected after the fall; it follows, there was not, nor is not, yea cannot be any *Covenant of Nature*.

To make here a long harangue, about the difference between the arithmetical and geometrical proportion, as it doth not belong to my Province, so it would prove tedious to the Reader. Yet lest I should meet with some not unwilling to understand me, waving several niceties about it, I will give a taste: *Arithmetical* proportion is, when the *Medius terminus* is equally distant from both extreams: *Geometrical*, when it is liker and nearer to one of the extreams than to the other. Thence, to *distributive* Justice is alloted *Medium Geometricum*; to the *commutative*, *Arithmeticum*. And this commutative Justice is when

when an equal proportion is observed between giving and receiving, between the merit and reward, between the injunction and the performance. But pray now, where is there a person, after the fall of *Adam*, that should be able to draw this *Radix* equally distant from, and equally commensurate to the injoining and the performing party. And if, at the best, it could at any time be found, yet what should the upshot of it be in reference to a reward, except that we are unprofitable Servants, we have done that which *was our duty* to do. And what is it Man is supposed to have done? When ye have done *All*, *Luc.* 17. 10. Now, as this All, cannot be done by a Man in the State *of Sin*; so if it had been done in the State of *Innocency*, it had been but a duty, tending to no more than *Unprofitableness*, and therefore not a Result of a *Covenant*, which, as to us, hath always a proportion *Geometrical*, as being grounded upon distributive Justice, 2 *Tim.* 4. 8. by *Grace purchased* for us, through the satisfaction of an equal in Nature, even by Christ Covenanting for us with the Father.

Here it may be, some will say, that by this assertion, and a kind of a Paradox, I bereave GOD of the power of exacting due obedience to his Law *from*, and seem to have little regard of the transmission of original Sin, to the Posterity of *Adam*.

Answer. Not in the least. For, suppose a Monarch should bestow on his Subject a *Feud* for himself and his Posterity after him, as a meer token of his bounty towards his new *Creature*; if this first Feudatary should break his Allegiance to his Prince, he would doubtless involve his Posterity in the same disadvantages he felt, meerly by not being trusty to his charge, and would transmit to them, by *generation* and *imputation*, the same ignominy, he himself

was

was branded with for his disobedience, though no such thing as a *Covenant* had intercurr'd, and therefore could not be broken; Allegiance being natural, and sufficient to keep a Subject within the bonds of obligation, without a supervenient *paction*, which (in our case) cannot be made but amongst equals, where the stipulating party is not obliged to any performance whatsoever, but by free condescension, only for the benefit of others.

And as for the right of God to exact due obedience to his law at the hands of *Adam*'s Posterity, though there intervened no Covenant, it still remains inviolable. For though they cannot be tied to the performance of that *Sanction*; *Of every tree*, &c. *Gen.* 3. 16. having in their *root* transgressed it, and *forfeited* the title to *their happiness*; yet, they can be tied to the moral Law, written in the hearts of Men, by the Author of their Lives, not having *forfeited their Nature*; by which they owe Allegiance to their Maker; who as such, hath right to exact due Obedience to his Commandments, without a paction. And to obviate all exceptions, 'tis to be considered, That though all the Precepts of meer Morality, may appear to be violated by *Adam* in the transgression of this Sanction, yet the moral Law might have been, and, been either kept or violated, without such a supervening Sanction added to the Moral Law, for Man's trial and final Conviction.

And let none suspect, that here I do shake hands with the Socinians, because they likewise deny the Covenant of Nature. For besides that, I do here acknowledge the Son's coessentiality with the Father, particular grace after the Fall, meritorious Redemption, satisfaction for sin in *our stead*; Justification by Faith taken relatively, &c. All which overt Socinia-

mistn. We differ in the ends of our Positions. They do it to make *Adam* subject to morality in the very state of Innocence, as to a consequence of meer nature (which I expresly detest somewhat lower.) I again do it, to extol the wisdom and goodness of God; who not willing to create Man for a meer terrestrial Life, nor ground his happiness on his frailty, and foreknowing he would sin, and offend his Justice, found out means to bring him to the fruition of himself in Heaven: to purchase for him perseverance, to atone his own Justice by a *Covenant* made with *his Son*, which being *Everlasting*, no *other could be made* on God's side, that thereby all the glory, and the rise of it as well as the accomplishing, might be attributed only to him, who tenders Grace for Grace, that his Heavenly gifts to Men, for a gracious or free *Covenant*, fulfilled by the Son, in order to Mens Salvation.

And now emerges the adorable mystery of the Covenant of Grace, the sole *transaction*, which not only by way of excellency, but absolutely can challenge the name of a *Covenant*. A mystery which the Angels desire to look into, 1 Pet. 1. 12. A Mystery, whose dimensions are unsearchable, *Rom.* 11. 33. A Mystery, without controversie great, 1 *Tim.* 3. 16. The tenour whereof, was by the mystical King and Prophet *David*, delivered in *Psal.* 40. 5, 6, 7, 8. *Thy thoughts* (speaking in the Spirit of Christ, and them he Covenanted for.) *Thy thoughts* (NB.) *towards us, cannot be reckoned up unto thee, in order. If I would declare and speak of them, they are more than can be numbred. Sacrifice and offering thou didst not desire, mine Ears hast thou pierced: burnt-offerings and sin-offerings hast thou not required. Then said I, Lo, I come: in the Volume of the Book it is written of me, I delight to do thy*

will, O my God, thy Law is within my heart, &c. Which eminent and mysterious passage, the Apostle perspicuously explains, Hebr. 10. v. 5. Wherefore, when he comes into the World, he saith, *Sacrifice and offering thou wouldst not, but a body thou hast prepared me. In burnt-offerings and sacrifices for sin, thou hadst no pleasure: Then said I, Lo, I come (in the beginning of the Book it is written of me) to do thy will, O God.* Above, when he had said, *Sacrifice, and offering and burnt-offerings, and for sin, thou wouldst not, neither hadst thou pleasure in them* (which are offered by the Law) *then said he, Lo, I come to do thy will, O God.*

Christian Reader! This is the Key, let's now open the Closet of Mystery, and by assistance of the Everlasting *Truth*, find out the hidden treasures of God's counsel about us.

But first, give me leave to clear the Text. The words in the *Psalm* seem to differ from those in the Epistle to the *Hebrews*, in that particular passage, whereon we lay the stress of our assertion: *viz.* In the *Hebrew* it sounds אזנים כרית לי which the English and other Translators do render, *Thou hast opened* (or *pierced*) *my Ears*; and in Greek again, σῶμα δὲ κατηρτίσω μοι, *a body hast thou prepared* (or *fitted*) *me*: which seem to be quite differing things. But, towards the unfolding of it (1.) The Author to the *Hebrews* (St. *Paul*) in quoting the *Psalmist*, did follow the LXX. who were Jews, and understood the Hebrew phrase, whether proper or improper: therefore, notwithstanding the words may seem to jar with each other, there is yet a Harmony in the sense, whether (2.) We do look upon the word כרה; which proceeding from כר, denoteth not only to pierce, but also to prepare; in which latter sense the LXX having taken it,

rendred [illegible] *Ears* by *body*, *per Metonymiam adjuncti*: or else (3.) upon the *res substrata*, the mystical meaning involved in this Veil, which the LXX. might also have hinted at. For the piercing, or boring the Ear with an Awl, was of Mosaical Institution, for such *Israelites*, who having served six Years with their *Brethren Masters*, were willing to continue in that state of servitude, till Death had freed them, *Deut.* 17. 16, 17. By which *piercing of an Ear*, the Israelite Servant took upon him; as it were a new *political body*, whereof, being thus inaugurated, he could not be divested till the period of his Earthly Life. So that this is the true reason why the LXX. and greater than them, the Apostle, as being the immediate Penman of the Holy Ghost, rendred the word כרית by *fitted* and אונים, *Metonymically* by *body*; especially, the promised *Messiah*, not only taking upon him the *seed* of *Abraham*, *Hebr.* 2. 16. *In the shape of a servant*, Phil. 2. 7. whence he is called a *righteous servant*, Isai. 53. 11. with all due attendance to the Word of God, piercing his Ears to preach righteousness, *Psal.* 40. 9. but being also the *Word*, which becoming flesh, *Joh.* 1. 14. had pierced them: To pass by the mystery, taken from *six years* labour, and an entrance upon servitude at the *beginning of the seventh*; to denote the time of God's Promise concerning the Seed, *Gen.* 2. at the brink of *the seventh* day, when God having put an end to the work of *Creation*, rested upon that of *Redemption*, through the agreement of his *righteous servant*, in order to the purchasing of that rest, which remaineth to the *people of God*, Hebr. 4. 9.

I have, to my small capacity, clear'd the Text, with all possible brevity, not willing to enlarge upon what the Holy Ghost hath by the hand of the holy Apostle, convey'd to the Church for a Truth. And though I be

not

not so far a *Pythagorean*, or rather a nice *Cabalist*, as to espouse the numbers for undoubted verities; yet, when mystical predictions, calculated with event, suggest such like observations; I judge it an office of every Christian, as well for their own comfort, as to invite the curious, whom *Grace* hath endowed with more critical Wits, in order to a narrower search, to lay hold on them; no ways letting slip the opportunity of admiring the supream wisdom, which hath thus liked *All*, in numero, pondere, & mensura, *in number, weight, and measure.*

¶ But now to the matter. God who is a *Being*, by way of Excellency, and by reason of the inseparable goodness from his Essence, is *Communicative*, willing to display his Power and Wisdom, resolved to Create the World; over which he thought fit to set a *Ruler* as well as a *Beholder*. And because the Universe was to be *material*, the *Ruler* of it was to participate of *matter*: But moreover, for the contemplating of its decency and order, he was to be indued with a *Mind*, able to admire and to adore the supream Architect, 1 *Cor.* 6. 20. whom, as he could not suppose corporeal, at least for the immensity of his unsupported Work, *Job* 38. 6. so he could not apprehend him as such, without having something of immateriality within him. This Ruler therefore, was to be MAN, and to be created after the Image of his Maker, *Gen.* 1. and to consist of Body and Soul, *Gen.* 2. 7. He was to live for ever by the natural means of the Tree of Life, which was able to continue his vigour, under God, if so be he would stand to his prescript: nor was any consequence of Nature able to usher death upon him; whilst obedient, else destruction should accost him, and he perish, *Gen.* 2. 17. But again, as his goodness would, and his power could accomplish, so his wisdom, that knew how to contrive the project

ject (*loquimur humane more*) did foresee the flexibleness and frailty of the *material* part of Man, by a natural drift to things *inviting*, even *forbidden*, *Jn.* 1. 13, 15. and that the Soul, which was to restrain the body and its sensitive *Appetites*, should by the suggestion of Sathan (who was to fall before Man) yield to *them*, as having a power that it *might* not, not that it *should* not exorbitate *in a sinless capacity of sinning*, and thereby draw upon it self, not only everlasting confusion, but also for a punishment, be, for the future, *subject* to what it was to *command*; GOD in his Justice, whose Eyes are purer than to behold Sin, did in his predetermination, condemn *Man for Sin*, which he had foreseen; and consequently, concluding all his Posterity under the same guilt, *Rom.* 3. 9. *Gal.* 3. 21. condemn'd them also for it, *Rom.* 1. 8. By the by, I quote these Scriptures, for that there is nothing *comes* to pass in *time*, which hath not been in the *Idea* of GOD, from *Everlasting*. Thus, a Man, being ideally come to nothing before he was something, the second person of the most holy *Trinity*, out of a meer compassion to so noble a Creature, in the production of whom he was (if I may say so) to be instrumental, *Psal.* 33. 6. *Joh.* 1. 3. enters upon a Covenant with his Father, and for making an atonement, since no other sacrifice would do, condescends to the taking upon him the humane nature, therein to take away the guilt of the future Man and his Posterity, by offering up *his own self* a Sacrifice, *Rom.* 2. 2, 24, 25. and by becoming a Mediator between God and Man, *Gal.* 3. 19, 20. The ratification whereof, on both sides, was grounded upon the name יהוה, *Exod.* 6. 3. *Rev.* 1. 8. to which, in token of approbation, the Father added an Oath; The *LORD hath sworn*, and will not repent, *Thou art a*

Priest

Priest for ever, after the order of Melchizedek, Psal. 110. 4. by two immutable things (viz. his name יהוה and his oath) to ratifie his acceptance of that *person*, for the comfort of such, who from the Snares of Sathan, should fly *to it* for a refuge, and lay hold of the hope set before them, *Heb.* 6. 18. *And the Son*, on the other side, declared his readiness to stand to his stipulation, by a present compliance; *Lo, I am to do thy will, O GOD, Heb.* 10. 9. Hence it proceeded, that this name יהוה, by the custom of the *Hebrews*, was only once in a year, at the day of *propitiation*, pronounced by the chief Priest, at the solemn blessing of the people, *Num.* 6. 24, 25. Here is the true order of the Covenant betwixt God the Father and his Son *Jesus*, in order to our Salvation, on which depends that Grace whereby we are saved, and the administration whereof to us in Christ, is called the *Covenant*, by way of excellency; and, more significantly, the COVENANT of GRACE.

From hence it is, that it is called the *everlasting Covenant* (none, in order to the effecting of Gods final purpose before it, none after it) *Heb.* 13. 20. *through the blood* of the everlasting Covenant: hence it is, that the second person of the Deity is called *the Lamb slain from the foundation of the World*, wherewith he was invested by his forerunner, *Joh.* 1. 29. yea hence it is, that he is termed the first-born of the dead, *Apoc.* 1. 5. for that *Adam*, and all in him, were *dead* (מות תמות) nor could hope for Life, until the Seed was promised to a dead mother, who after that, was called חוה the *Mother of all living*; as being the primitive Mother of the *LORD of life*, and by him, a restorer of the plenitude of Angels; some of which being fallen and dead in trespass, upon Mans creation, that was to recruit the number, drew him and embroyl'd him in the

same

same crime they were guilty off, and made him *dead* also. Which again was adumbrated in *Isaac*, born by *promise*, out of *Sarah*, when her Womb and *Abraham's* body were *dead*, *Rom.* 4. 19. on which point demonstratively insists the enlightned Apostle, *Gal.* 3. and clears it, *Ephes.* 2. 6. God, when we were *dead* in sins, hath *quickned* us: NB. *together with Christ* in our first and second resurrection: adding immediately; *By GRACE you are saved.*

Thus the LORD, cuts off all occasion of boasting; and therefore, would never enter on his own accord, upon a Covenant with a meer Man, for that a meer Man could never draw a parallel to the justice of God, by reason of his *meer natural abilities*, before the fall, and *meer sinfulness* after it. Therefore, GOD hath set forth his own SON, (by mutual agreement) a propitiation through Faith in his Blood; to declare his *righteousness*, for the remission of sins that are past through his forbearance: that he might *be just*, and the *justifier* of him which believeth in Jesus, *Rom.* 3. 25, 26. As therefore there was an arithmetical proportion, betwixt the Father and the Son: betwixt the claim of God's Justice and Christ's satisfaction; so the purchase of redemption, was, answerably to the mutual *Covenant*, a tie for GOD to declare himself *just*, by justifying them that laid hold on his Son's satisfaction, discharging in full the demand, and by an overplus ushering in Grace, for the benefit of them that were included in this Covenant, under condition of *Faith* and *Repentance*. And the Redeemer shall come to *Zion*, and unto them that turn from transgression in *Jacob*, saith the LORD. *As for me* (here GOD declares himself just, in performing his Promise to Christ concerning his Seed (*Esay* 53. 10.) after redemption.) *As for me*, (saith

the

the LORD, *this is my Covenant with them; my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the LORD, from henceforth and for ever,* Esay 59. 20, 21. Here, after the atonement by Redemption followeth *Faith* (my words, &c. *Deut.* 31. 14. *Rom.* 10. 8, 9.) and *Repentance* (*to them that turn from transgression.*) And thence, the relyance of the faithful, on this satisfaction, is synecdochically call'd a Covenant, *Psal.* 50. 5. comp. with *Psal.* 40. as before: as sometimes, (because of the mutual interweaving of mystical affairs) the whole body of the Church is call'd Christ, 1 *Cor.* 12. 12.

This Covenant was from the beginning of the Creation, variously adumbrated: even to the Angels, before the Creation of Man, (which I modestly conceive, and submit to the censure of the Church) *when the morning stars sung together, and all the Sons of God shouted for joy,* Job 38. 7. seeing (by God's intimation) that that Man, who was to be created and assaulted, yea seduced by the Devil, their former Companion, and now an unhappy Rebel and Enemy, should be rescued by the Son of God their head, and should be brought to that condition, (though the manner of it was hidden to them as yet) they, under him were in. And here the Battel between *Michael* and the *Dragon* presents it self, *Apoc.* 12. both for the rescuing of the Woman, whom Sathan was to persecute, and for maintaining the body of *Moses* (*viz.* the Sacrifices typifying Christ, for the comfort of the Believers, until he came) *Jud.* 9. Whereupon the *Heavens rejoice, and* they *that dwell in them,* Rev. 12. 12.

From which period, the second person of the Deity

was often after call'd an Angel of God's *Covenant*, and emphatically an Angel of the *Covenant*.

I will not be bold, yet it is not against the analogy of Faith to think, that the *Cherubim* likewise standing at the entrance of Paradise, after Man's banishment, was the second person of the Deity, by his flaming Sword (his Word, *Heb.* 4. 12, 13.) to undeceive him of all he could presume of the earthly Tree of Life, in order to his full relying upon the promised Seed, which only was the *way*, *the truth*, and *the life*.

After the actual fall of *Adam*, this *Covenant* of God was represented in the promised Seed, *Gen.* 3. and Christ's Satisfaction, in Sacrifices, until his coming, at which, by *one offering* he was to *perfect for ever them that are sanctified*, Hebr. 10. 14. Afterwards it was intimated to *Abraham*, with intermixt additions about the Land of *Canaan*, *Gen.* 15. 17. everywhere on Man's side the conditions of Faith and Repentance, (though under several Etymologies) being annexed. Then it was to be renewed with the Children of *Israel*, *Exod.* 19. 5. and that this transaction should have been a *Covenant of Grace* in the promised Messiah, appeareth by God's Message to his people; *If you keep my Covenant* (that is the same that was intimated to *Abraham*, according to *Gen.* 29. 15.) *then you shall be a peculiar people*, &c. comp. with 1 *Pet.* 2. 9. But what saith the people to it. They did not proceed so orderly as *Abraham*, who believed God's abilities above his own; and *it was counted to him for righteousness*, *Gen.* 15. 6. *afterwards* manifesting his Faith by walking before the LORD, and being perfect, *Gen.* 17. 1. but presently ratifies it by a promise of self-performance. *All that the* LORD *hath spoken we will do*, *Exod.* 19. 8, & 24. 13. placing their *Works* afore their *Faith*, and their own righteousness before that of God

and

and Christ, Rom. 3. 1, 2. whereby they sinned against God, and tyed themselves by their ratification to the rigour of the Law, under the brandishing of a Curse, *Cursed be he, that confirmeth* (NB.) *not all the words of this Law to do them*, Deut. 27. 26. And this is the chief reason, why they are said to have *sinned*, or made sad the *holy spirit* of the *Angel of presence*, who in his love and pity had redeemed them, and bare them, and carried them all the days of old (Gen. 48. 16.) and now was willing to make them feel the fruit of the *Covenant* between him and his Father, without an impending curse, had they but relyed on his, and not their own ability, had they required the spirit of Grace, and not boasted of natural self-performance. In default whereof, he turn'd their Enemy, and he fought against them, *Esay* 63. 10.

May be you will say, *What had become then of the Law?* *Answer.* It had been of the same use as it is now under the Gospel to them that rely not upon their own righteousness and abilities, but upon those of Christ: and, what the Law is now to a Believer, is a point sufficiently known.

However, notwithstanding this unconsiderate ratifying of the Children of *Jacob*, whereby on their side the *Law* got the name of a *Covenant*; the mercy of God was of that tendency, as not to forget the first *Covenant* under this Mosaical dispensation, wherein consequently it exerted it self, and was confirmed by so many Types and Sacrifices, in some measure mitigating the rigour of the Law, which it self also, convincing the Israelites of their folly, became to them at last, by the forbearance of God, grounded upon future Redemption, *Rom.* 3. 24, 25. *a Schoolmaster*, Gal. 3. 24. Thus divinely St. Paul, *And this I say unto you, that the Covenant, which was confirmed before of God in Christ,*

Christ, the Law, which was four hundred and thirty years after, cannot disannul that it should make the promise of none effect; Gal. 3. 17. God's promise was of longer date, and a greater consequence (being grounded upon the name יהוה, and the ratifying of his Son) than the presumptuous ratifiabition of the Law by the Children of *Israel*, who in a manner had annul'd the *promise* by setting up their own righteousness instead of God's, *Rom.* 10. 3. as if they had not stood in need of a Saviour and a Mediator; and therefore it would stand, notwithstanding the Idol of Self-performance (here it is observable, by the bye, that the Apostle terms the one a *Law*, and the other a *Covenant*.) And the regret of their former proceeding with God, is clearly set forth, in many passages of the holy Volume; but one may serve for all, and that is *Esay* 64. 6. *We are all as an unclean thing, and all our righteousnesses are as filthy rags*, &c. Whereupon is renewed the Promise, under the name of a *righteous branch of David*, which should be called יהוה צדקנו *The LORD* (*Jehova*) *our Righteousness*, Jer. 23. 6. It was no longer, We shall do whatever the Lord commands, but *JEHOVA* (the name of Grace, on which the Covenant was grounded) should be their *Righteousness*. He was shortly to display the Banner of Salvation, and by the shade thereof, cover the iniquities, not only of *Israel*, but of all the World, as being made unto it, Wisdom, Sanctification and Redemption, as well as *Righteousness*, for that he *that glorieth*, may *glory* only *in the Lord*, 1 Cor. v. 30, 31.

GOD therefore having entred upon a *Covenant* with his Son, rejecting all other Sacrifices and satisfactions, as no way commensurate to his person and justice (*Sacrifice thou wouldst not*) and accepting of his Son's blood, for Man's iniquity, did pour down

upon the elect GRACE, in order to their Salvation. And the whole Tract of administring the same, after supposed and accepted of satisfaction of the Redemption, is called the Covenant of Grace, (as Christ, upon that same account is called *FAITH*, Gal. 3. 23.) *By Grace you are saved, through Faith*, Eph. 2. 8. *And of his fullness, have all we received GRACE* (NB.) *for GRACE*, Joh. 1. 6.

The benefit whereof derived on Mankind, is in the first place *Adoption*, whereby we are declared to be *the Sons of God*, Joh. 1. 12. *and joint heirs with Christ*, *Rom.* 8. 17. and that, *from the foundation of the World*, Eph. 1. 4, 5, 14. *manifested in the fullness of time, by taking away the curse of the Law*, Gal. 4. 4, 5, 6, 7. This adoption was first adumbrated in the Children of *Israel*, when GOD delivered them from the bondage of *Egypt*, and called them *his Son*, Hosea 11. 1. only in Christ, *if the Son therefore make you free, you shall be free in deed*, Joh 8. 36. For which reason, this same passage (though mystically grounded on another) is applied to our Saviour, *Matth.* 2. 15. for that as the *Egyptians* were the first Enemies of the *Israelites*, that kept them in bondage and subjection; so Sathan was the first Enemy of Mankind, and they in his servitude: out of which they were freed by this Angel of the Covenant; whereupon, by an intervening sojourning of the *Israelites*, and of Christ in *Egypt*, and by their return to *Canaan*, the Head and the Members composing one spiritual Body, are call'd a Son; *I call'd my Son out of Egypt*. And such like Emperichoresies are often found in Scripture, as for instance, that of JESUS; *Saul, Saul, Why dost thou persecute me?* And as this adoption was represented in the Children of *Israel*, so it was afterwards extended to all the believing, *Rom.* 8. 23. there being no difference,

rence, 1 Cor. 7. 19. And this gives us the confidence of calling God *Abba*.

Secondly, *Juſtification*, wherein a Sinner (in himſelf) is by God the Father proclaimed juſt, *Rom.* 4. 5. upon the ſcore of Chriſt's ſatisfaction, purſuant to the Covenant, *Iſa.* 53. 11. Wherein the firſt condition of the *Covenant*, viz. Faith, is a hand applying to our Souls the merit of our Redeemer, *Rom.* 3. 24, 25, and whereby *God* ſhews himſelf *juſt*, in ſtanding to his Covenant, after the appeaſing of his wrath by the blood of the Mediator; *That he might be juſt*, Rom. 3. 26. and *Chriſt* ſhews himſelf *righteous*, in performing what was ſtipulated for the taking off of Man's Iniquity; *My* righteous *ſervant ſhall juſtifie many*. Whereby? *By his knowledge*, *ibid.* which is believing in him, *Rom.* 3. 26. expreſſed to the life by the Lord, *Joh.* 17. 3. *And this is life eternal, that they might* know *thee, the only true* GOD, *and Jeſus Chriſt whom thou haſt ſent*. The whole proceſs and accompliſhment whereof, equally glorifieth the Father and the Son; *Father, the hour* (NB.) *is come, gloriſie thy Son, that thy Son alſo may gloriſie thee*, Joh. 17. 1. through the truth, *v.* 19. kept on both ſides, purſuant to the everlaſting paction, *v.* 22, 23, 24. upon which account GOD the Father, after Chriſt's Prayer for the ratification of the approaching Work, is by him called, the *Righteous Father*, by which Righteouſneſs Chriſt was raiſed from the dead, *Hebr.* 13. 20. for our juſtification, *Rom.* 4. 25.

Thirdly, Thence ariſeth Sanctification; Chriſt of GOD is made unto us ſanctification, 1 *Cor.* 1. 30. whereby is not only underſtood the ſegregation from all things common, but alſo a ſeparation from all ſinful acts by the ſpirit of God, 1 *Cor.* 6. 11. 1 *Theſſ.* 4. 3, 4. And here the ſecond condition of the *Covenant* of

Grace

Grace hath place, *viz. Repentance*, Mark 1. 15.

By this Repentance a Believer becomes a new Creature, *Gal.* 6. 15. renewed *in knowledge*, after the image of him that created him, *Col.* 3. (not after him by whom he was deceived; *you shall know.*) In righteousness and true holiness, *Eph.* 4. 23. presenting for the blood of the *dead* and *unreasonable* Creatures, a *living* Sacrifice, and a *reasonable* service, *Rom.* 12. 1. Which works are acceptable to God, upon the score of their being the gifts of GOD, whereof he doth not repent, *Rom.* 11. 29. but as such (*coronat Deus dona sua, non merita nostra*) rewards them with a Crown of Righteousness, 2 *Tim.* 4. 8. according to *promise*, Jam. 1. 12. to shew himself a *righteous judge* by granting an Equivalent for the purchace of his Son. And here falls the conceit of meritoriousness of Works; because they being no ways ours but Christ's, and his holy Spirit's within us, can no more of themselves deserve Heaven, than they could Redemption, whose effects they are, in order to the better fitting of us for that end (thence *via ad regnum*, Bern.) for which we were pre-ordained by Grace. Thus all things have their Off-spring from GOD, and through him, and *in him*, not unlike to the periphery of a Circle (the most perfect figure, and sustaining its own self) ending in the same point from which it began; *Of* him, *through* him, *to* him, are all things, to him be glory for ever, *Rom.* 11. 36.

Fourthly, After the Conditions follow the signs and seals of the *Covenant*. In the first place *Baptism*, a sign of initiation into the benefit of Christ's Death, Burial, and Resurrection, *Rom.* 6. 3, 4, 5. for that we may put on Christ, *Gal.* 3. 27. and *even as water*, be united in one Body, until the whole Church, being *by it and the word*, sanctified and cleansed, *Eph.* 5. 26, 27.

26, 27. we become an aggregate Christ, 1 Cor. 12, 12. The manner of its administration, I will leave untoucht, and straight proceed to the second sign, *viz.* the *Supper of the Lord*; which, to be short (for I have already gone beyond the limits of my Province) is a visible sign of invisible grace, purchased by the Sacrifice of Christ, which, to our comfort, and for the sealing up of God's Promises) it doth efficaciously represent to us. To give an insight into the nature of it, without launcing into the doleful Chaos of unnecessary, and sometimes blasphemous Controversies about it, I will only take notice of a passage amongst the Jews, which, if it should not clear the doubt, will yet give some light to the lovers of truth. 'Twas therefore, and is now, a common Custom amongst the Jews, for the chief of the Family, after the eating of the Passover, at their going to rest, to take the Unleavened-Bread, and to distribute the same amongst his Houshold, and after that, Wine, with that nicety, that not one crum of the Bread, nor one drop of Wine, is to be left; and this they do in remembrance of the Sacrifice of the Lamb, and separately, of its Body and Blood, having no Temple wherein to offer, as those that were at the standing of the Temple, without *Jerusalem*, could not, and this they call אפיקומן. Whereupon Christ the true *Passover-Lamb*, who was to *bear* the iniquity of the people, and to *take away* the Sacrifice and the oblation by his Death, following this Rite, instituted *his Sacrament*, by *Bread and Wine*, and call'd it *his Body and Blood*, in remembrance of his Passion and Death.

Lastly, Upon this Covenant is grounded our hope of *Resurrection*. Christ himself insists upon it, *Matth.* 22. 31, 32. I am the God of *Abraham*, &c.

Here Christ puts the Sadducees in mind of God's Covenant,

venant, grounded upon his name יהוה, *Exod.* 3. 6, 7, 8. For if God be an Eſſentiator of Beings, by way of a Covenant, he cannot call himſelf an Eſſentiator of what is devoid of being. If therefore God be a Jehova of *Abraham*, &c. it muſt be by making them exiſtent, for their upholding of the impreſſion of *that Covenant*, by which *he is theirs*. If ſo, the Patriarchs muſt be ſtill exiſtent after death, ſince that after it, God bears that denomination in reference to them; a non Entity not being able to bear the ſtamp of an Entity, as a ſhadow or nothing cannot repreſent the lineaments of a Seal. Hence it proceeded (as we mentioned before) that at the day of annual propitiation, this name was thrice (not without a myſtery) put upon *Iſrael*, *Num.* 6. 27. to remember them of God's Covenant, and their Eternal Welfare.

To which, *all ſpiritual Iſrael*, being brought once at the Conſummation of the World, and Chriſt having finiſhed his work, ſhall lay down the Office of a Mediator, and deliver the Kingdom to his Father, that then being only conſpicuous by his name יהוה, and needing no further Covenanting, he together with his Father, may begin the period of an Everlaſting Sabbath.

FINIS.

ERRATA.

PAge 4. *line* 27. add after and, — they, *p.* 5. *l.* 2. for fooling *read* fooeing, *p.* 18. *l.* 15. add after that, — is, *p.* 21. *l.* 9. for liked *read* linked. As for ſome Hebrew Letters, the Ingenious Reader is able to perceive the Miſtakes of himſelf.